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Evangelistic Methods

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EVANGELISTIC METHODS.

The aim of this pamphlet is to consider the meaning of Evangelization and to survey the principal methods in use, sufficiently at any rate, to enable an idea to be formed as to how far they do, or do not, cover the ground.

The real centre of Evangelistic work lies in the normal work of the parishes and in the daily lives of the members of the Church. But, though this is fully recognized, it is not proposed to deal with them here, but only with those special ways of Evangelization which in various ways supplement them.

The methods which have been chiefly used by the I.C.F. have been dealt with in fuller detail; not because it is supposed that they are necessarily of greater value than others, but because the Fellowship has naturally more to say about them from its own experience.

I. THE PURPOSE.

The purpose of Evangelization is to bring men to accept and to follow Christ as their Saviour and Lord. It is plain that if this acceptance is to have any reality it must cover the whole of a man's life; it cannot be confined to the sphere of an individual's own personal life, it must cover also his life as part of a national, industrial or social organization.

When this acceptance is honestly and wholeheartedly made, life becomes new in Christ. This new life in Christ cannot be lived for oneself alone, nor can it be lived as between oneself alone and God. It is a social or corporate life, to be lived with one's fellows. It can only find its full development in fellowship. Evangelization must therefore both seek to build the individual into the fellowship of the Church of Christ, and to claim for Christ his loyalty and service in every department of that life which he lives in association with his fellow-men.

The Christian knows indeed that here he is a pilgrim and sojourner. But this does not mean that he lives among aliens, or that the world in which he lives is hostile to him. He lives among men who are his brothers, and in a world which is the creation of his Father, God. The true end of man is the apprehension and service of God. The world he lives in is the temporal sphere in which he must seek this end. The material things which surround

him are potentially sacramental. His task is to learn to use them as means towards the fulfilling of his spiritual destiny. The same is true of his relations with his fellow-men. The business of industry is not merely to supply men's material needs, but rather to supply their material needs in such a way as to enable them more completely to apprehend and serve God. The whole material world, and every human association in it, can be consecrated to yield spiritual results, and when this is not actually happening there is a failure to fulfil the purpose of the Creator. It is not the purpose of Evangelization to save an individual here and there out of an irredeemable mass; nor even to form a select company who will escape from the evil to the Life Eternal. The Will of God, and therefore the purpose of the evangelist, is nothing less than the spiritual regeneration of humanity, alike of the individual and of society.

But it is the individual who is the child of God. Society exists for the individual, not the individual for society. The appeal of the evangelist must be made to the individual. It is on the individual's acceptance of Christ and his surrender to Him that all depends. But the scope of that acceptance and surrender must not be narrowed. It has been unduly narrowed in the past, and the social implications of Christ's teaching have been too much forgotten; there are very many people who have accepted the Gospel, but whose social conscience has hardly at all been stirred. This in itself constitutes a great hindrance to Evangelization, in that the slackness of the Church's social conscience prejudices many against the Church's Message.

Moreover, to-day the economic conditions under which a man lives, do so largely govern his manner of life and shape his outlook that you cannot separate his personal life from them. His life as a private individual and his life as a social unit interact at innumerable points. Neither can be completely redeemed without the other. Any advance in either carries the other to some extent with it, any failure in either draws the other down also.

The aim of the evangelist must then be to proclaim a new life in Christ, which extends over all aspects of human activity, not only to private, family or ecclesiastical affairs, but to industry, politics and international relationships. No part of human relationships is outside the purpose of God; none can be sound that is not vitalized by the Spirit of Christ; poison in any part will affect the whole.

This does not mean that the Church should prepare or endorse a political programme. It does mean that the Church must proclaim Christian principles and urge their application; must condemn what is un-christian wherever it is found; and must call upon her members, as Christian citizens, to think out and work for the application of those principles, both by individual and

social action, in whatever aspects of human affairs they are engaged. This is an essential part of the Gospel and therefore an essential part of Evangelization. The Church thus bears her witness to the all-important fact that Christ is the Lord of all life.

II. THE APPROACH.

In approaching people to-day it is necessary to bear in mind :—

(*a*) **The conscious or unconscious sense of bewilderment at both personal and world problems.**

There exists, it is true, a growing interest in religion to-day. But this interest varies considerably in value. Sometimes it is a whole-hearted adoption of a creed, the demands of which have been faced and accepted. Sometimes it is an interest which seldom passes beyond a desire to believe the apparently unbelievable. In other cases it is the type of intellectual interest aroused by any form of human thought which cannot honestly be ignored.

Outside these circles of varying interests there remain that large number of men to-day, who take their ideas upon life from popular books of a pseudo scientific or philosophic nature, or from the press, and it is among these that the greatest bewilderment as to life and its meaning is to be found. With this feeble mental and spiritual equipment men are asked to face the complexity and crushing difficulty of modern life. It is true to say that the great bulk of men in all classes of society lack any deep sense of an authoritative and accepted body of truth about God or life, by which they can judge the values of human activities, or upon which they can formulate the course of individual or social policy. These men see life as a battle-ground of forces serving ends which appear to have no purpose and no morality, which they in their turn must blindly obey.

(*b*) **The concentration upon material things.**

This is common to rich and poor alike. There are several reasons for it. Primarily, it is due to the pressure of uncertainty or fear on the economic side of man's life. There is also the greater interest in, and knowledge of, material things, and the further sense of the almost limitless possibilities of the future. Hope and fear, that is, both contribute to create this concentration of interest. It is the fear which is less generally recognized, and therefore probably the more important to face fearlessly; otherwise the minds of many listeners are blocked to any appeal of the Christian Faith.

That the material world has its place in God's scheme is recognized in any Christian view of the universe; but this absorption in it, in effect, isolates it from the Divine Purpose, destroys its meaning, and hinders that redemption of it which would give to man the fulness of life he desires.

(*c*) **The decided change in man's attitude towards life—the social interest in many replacing the purely individual.**

Though the deep concern of the individual with himself remains, there is a much wider appreciation of, and concern with, the world outside in people's minds at present, than heretofore, due to the greater knowledge and understanding of it, and to the realized fact of men's interdependence. This worthy element, however, ministers also to the sense of frustration, which is the main root of a certain bitterness and pessimism prevalent among industrial workers. To be idle of one's own freewill, for instance, is one thing; to feel the domination of a vast organization beyond personal control, which yet is capable of dealing out poverty or riches, work or idleness, promiscuously, is quite another. This leads to the growing feeling that economic organization ought to be subject to control, and to a control which shall have regard to the individual and his fellows. The feeling that there *is* a right and a wrong, not only for the individual and his family, but also for the wider social conditions and relations, profoundly affects the attitude of the people to the claims and teaching of organized religion. This feeling extends in particular to economic matters, to the conditions surrounding and affecting the daily work and livelihood, which necessarily occupy the greater part of the effort of most people. It is strengthened by the shift of stress from the individual to co-operative activity, which the tide of modern life has enforced. In a moving world the individual can achieve neither freedom nor security for himself. It becomes difficult to envisage individual righteousness apart from a righteous social order.

These circumstances emphasize the importance of the approach to the individual *by way of God's Purpose for society*. This is no humanitarian approach. It is to claim from the outset that the world is from God, and that His Purpose embraces human life as a whole; that the evils of the present social order are due to man's departure from that Purpose and resistance to His Will, and that the true order can be established by the power of God and the application of Christian principles in social life. The individual is called to repentance in order that so (and only so) he may serve God in the establishment of the Kingdom which is at hand, a Kingdom which embraces both individual and social life.

III. THE TEACHING.

The evangelist ought to be able to say with St. Paul that he has not shrunk from declaring the whole counsel of God. He must try to deliver to his hearers the whole Gospel of Christ as completely as he can. The fundamental verities of the Faith will form the framework of his teaching. The Creation, the Incarnation, the Life and Teaching of the Lord Jesus, His Death and Resurrection, His Ascension and the sending of the Holy Spirit, the Fellowship of His Church, the Forgiveness of Sins, the Grace of the Sacraments, the lifting up of the world's life to a new level in Christ—these are the principal waymarks which show him his course.

Of course it cannot all be got into a single address. Even in Missions, Crusades, or Courses of Instruction some sort of selection is imposed by limits of time. But the effort must always be to present as full and complete a picture of Christianity as possible.

If men can be convinced of sin and brought to Jesus for forgiveness, a great thing has been done. But this is not the whole of the Gospel. Men need to be told not only what they have to be saved from, and how they can be saved, they need also to be told what they are saved *for*. And this means that they must be made to see something of the Divine Purpose at work in the world, how God is accomplishing it, and how we can co-operate with Him. It is not the end of everything when a man is forgiven; it is rather the beginning of a new life of activity. Because he is one with Christ, he must be himself in some real degree a saviour; he must be Christ's faithful soldier and servant, bringing the power of the Gospel to other individuals, and to the great world of industry and commerce, and to every human activity. He has not finished when he has got his sins forgiven; he has only made himself capable of beginning.

Some sort of vision of all this the evangelist must aim at creating from the very start. It is the only way of presenting the Gospel which faithfully proclaims the whole counsel of God; it is the only way which saves us from that deadly self-centredness which is only too common amongst pious folk, who are often so concerned with the salvation of their own souls, that they seem to have little care, either for the temporal or spiritual welfare of the brother for whom Christ died.

And the Gospel, when preached in its fulness as a Gospel of both personal and social redemption, will draw to Christ and to the fellowship of His Church those in whose souls is stirring the desire for a new and better order of life, who too often do not see that it is in Christ alone that their aspirations can find power to fulfil themselves.

The world to-day is coming to want precisely what Christianity has to give—a religion that is in the full sense of the word, sacramental; a religion, that is, which whilst claiming that man is a spiritual being whose life belongs to the Eternal, recognizes also that he lives in this material world in a body of flesh and blood, and teaches him to find the means of his spiritual growth in his material environment. And in this Christianity is only carrying into the life around us the message of the Incarnation, how the Eternal Word was made flesh, and in His human flesh brought salvation to men.

For when all is said and done, Evangelization is essentially showing Jesus to the world. We preach Christ and Him crucified. It is not too much to say that even the story of His earthly life is very imperfectly known to-day. People often know only a few incidents, a miracle or a parable or two, without ever finding in Jesus a real Person. If one thing more than another could be said to be the central aim of Evangelization, it must be just this—to make people know the Lord Jesus.

An attempt to work out the presentation of the Christian Gospel along the lines here suggested may be found in "Christ, the Lord of All Life" (I.C.F., 1s.). This is the syllabus used in Church Crusades, and also forms the foundation of the teaching given by I.C.F. Missioners in their ordinary work.

IV. THE METHOD.

There are so many different types of people to be considered that no one method can meet their needs.

1. People who more or less regard themselves as Church-goers. They, and even the recognized regular communicants, require in many cases Evangelization in the sense of a fuller conception of the Gospel, especially of its social significance, and a deeper allegiance to Christ.
2. The very occasional worshippers or entirely lapsed, who yet know and recognize the worship of God as a duty, even if unperformed.
3. Those altogether out of touch with Church organizations. This includes the merely indifferent; those perhaps vaguely interested; the contemptuous and definitely hostile.

When some of the people to whom we go need to be stirred to a performance of recognized duties, and others have to be convinced that Christianity is not the great enemy of progress, it cannot be expected that any one method is applicable to all.

Individual evangelists will inevitably differ in temperament, manner, and to some extent in the substance of their appeal. There is the familiar contrast between the appeal to the head and the appeal to the heart. But this is not a true antithesis, for both must always be made. The appeal to the heart, if it stands by itself, is apt to degenerate into sentimentality; the appeal to reason, if it stands by itself, leads to a barren intellectualism. Sometimes one and sometimes the other may give the best opening. But whatever methods are adopted, the evangelist must try to claim for Christ head and heart alike. There would seem to be scope for the development of Teaching Missions and a fuller discovery of the right technique. It cannot really be supposed that the ordinary Churchman, not especially ecclesiastically minded, but who wants to understand something more of his religion, usually finds at present anything which meets his need and presents to him the whole Faith and the whole appeal of Christ in a compelling way. This is obviously one of the gaps.

Conventions and other forms of joint study are naturally often, to some degree, specialized in subject, but even so offer an evangelistic opportunity which could be made use of.

Parochial Missions.

The Parochial Mission is an old-established and familiar method which aims at bringing in those who are not regular worshippers. At the present day, at any rate, it is probably more successful in arousing the lax and recovering the lapsed, than in touching those who are not and have not been in contact with the Church. For this reason it is sometimes said that its day is over. This is surely not the case. But an improvement in technique, so far-reaching as to constitute a difference in objective, seems to be called for. It is more in the traditional manner of conducting Missions than anywhere else, that the mistake has been made of confining the Message to forgiveness of sins, without opening out adequately the possibilities of the New Life to which the forgiveness gives access. It is probably for this reason that there has been some doubt as to the permanence of results obtained in a Mission. The emotional appeal and the joy of the discovery of forgiveness, must necessarily die unless they lead to a deep sense of the new possibilities in the service of God and man in the fellowship of the Church, which leads a man step by step to greater things; so that what would otherwise be a climax followed by inactivity, becomes instead the beginning, leading on to a climax which is always beyond. The wider and deeper the presentation of the Faith can be made, the more there is to hold a man when the first emotional fervour fades. Place should therefore be found in the teaching of Parochial Missions for the

adequate treatment of the social implications of the Faith. All this would, of course, involve a considerable change from the type of Parochial Mission to which some of us in the past have been accustomed.

Open-air Services.

On special occasions, such as Good Friday or Armistice Day, or in connection with the Parochial Mission, there is room for services with a primarily emotional appeal in the open-air. In some cases this can be done on almost every Sunday evening during the summer. Upon these we need not dwell, as they are commonly used and understood. But it may be noted that they are chiefly successful in bringing back to people's minds practices which they have discontinued, or truths which they have forgotten. Robed clergy, choirs, hymn singing, and music are all valuable in this connection. They do not as a rule touch the outsider, still less those definitely hostile. For these a different method is required.

Open-air Meetings.

Open-air meetings are entirely different from open-air services. Here the aim is to reach the genuine outsider. The first essential is to make him feel that he is not being taken at a disadvantage. He has a very definite fear of being let in for something, but if you can make him feel that the meeting is a kind of neutral territory you have taken the first step towards overcoming his distrust. You must make him see that you speak to him as "one man to another"; if you can get the atmosphere right, he will very often desire to speak to you on the same footing. Hence it is very important that there should always be full opportunity for questions to be asked; and in answering them the speaker must be aware of any temptation to score off his questioner. On the contrary he must always seek to discover whatever there is of worth in the question, put it better and more fairly, if possible, than the questioner can, and then deal with it sympathetically.

Meetings can often be taken by one man single-handed, but a team of three is often better, and one of the three should act as a Leader and direct the meeting. No apparatus is required except some sort of portable stand to speak from (a chair will do).

In such meetings surplices and choirs are a definite hindrance. Hymn singing too, is entirely out of place. It may be true that to start with a hymn is the easiest way to collect a crowd; it is also true that the crowd so collected will not contain the typical outsider; he will sheer off as soon as he hears a hymn. Besides

frightening away many possible hearers, these things introduce the emotional element before the outsiders in the audience are ready for it, and they render it difficult to get on those close terms with them which are possible in a less formal meeting.

Seeing that open-air services and open-air meetings differ both in objective and method, there should be no ambiguity as to which it is that is being undertaken. Something which is neither one nor the other is sure to be a mistake. The fact that hymns should be avoided, even if asked for, does not mean that there is no place at a meeting for an emotional appeal, or even devotional exercise. Indeed a meeting has failed if the hearers are not left with a definite spiritual demand, and if the tone of the meeting is kept right, it is usually possible to close with prayer, in which a large proportion, even of the outsiders, will join.

The Christian religion is grossly misunderstood, and there is in many quarters deep-rooted prejudice against the Church and all its works. This can only be met by patient explanation of the real meaning of Christianity, so that it is made plain what Christianity asks of man and what it offers. Open-air meetings afford one of the few effective opportunities for doing this, and their value must not be judged merely by immediate and tangible results. It lies rather in the gradual breaking down of prejudice and ignorance, and in the removal of bitterness. Much more ought to be done than is being done in this kind of evangelistic work, and we must be prepared to persist in it without expecting that the walls of suspicion will fall at the first onset.

In work of this kind it is absolutely necessary to deal at some length with social and economic questions, and the message which Christianity has to give in connection with them. If the speaker does not mention them the crowd will, as soon as any real contact is made with it. But the speaker must never let the discussion become merely secular, either in subject or in tone. Its aim must always be to show the spiritual principles involved. Whether he speaks of international, industrial or individual need, it is need of Christ that he sees in them. He is there to preach the Christian Gospel.

The best place for open-air meetings are those places (common in most towns) where people are accustomed to open-air speaking of various kinds, but they can be held in other suitable places also. Wherever they are held they are of more value if they establish themselves as something which may be looked for regularly from week to week. It is a help if, at each meeting, one at least of the speakers is someone who has become known there, at any rate by sight.

It is very often the case that men will listen to a layman more readily than to a parson, and there is no doubt that laymen ought

to be doing much more of this kind of work; and there ought to be much more provision made for training them. At the same time it is important that the clergy should not give the impression that they shirk it, but should take their fair share of it. A working-man who has been in industry himself, and knows from personal experience how life looks to industrial workers, has obviously a very great advantage. The I.C.F. Missioners are all of this kind, and have been carefully trained for the work, and experience, both in the open and in Unemployment Centres, have shown the value of the trained working-man.

Crusades.

The I.C.F. has carried out in a number of industrial towns and districts evangelistic efforts on a large scale under the name of Church Crusades. This experience has enabled the Fellowship to build up a technique for Crusades which is constantly checked. "Christ, the Lord of All Life," which is the Syllabus used on these Crusades, contains suggestions as to their conduct at greater length than is possible here, but the following points may be noted :—

A Crusade is an attempt, in a campaign of a week or two's duration, to do for a town, or a group of towns, or a district, what is on a smaller scale attempted by every open-air meeting of the kind just described. It aims at giving its Message to those whom the Church does not ordinarily reach. It seeks to attract their attention by a concentrated effort on a sufficient scale to make an impact too substantial to be ignored. Mass meetings are held in halls, and special services in the churches; but the core of a Crusade consists in a number of Pitches, on all of which open-air meetings are held every night and sometimes at other times during the day. The endeavour throughout is to meet people on neutral ground as far as possible.

The Crusade presents the Christian religion to the people of the locality as the solution to the problems of modern life as they see it. The appeal to the individual is made to him as a member of society, and it is a reasonable rather than an emotional appeal. Nevertheless a Crusade generates a real wave of enthusiasm. It captures the imagination of the place, and makes religion a principal topic of general conversation. By the time a Crusade is over it is always found that there are numbers of individuals who are led by what they have heard to desire active membership in the Church. This is not the immediate purpose of a Crusade. Its first purpose is to make use of the opportunity it offers for the renewal of deep-seated misconceptions, and for putting truer ways of thinking before people who have hitherto left organized religion altogether out of account. But it must be remembered that

whether the result follows immediately from the Crusade or not, the ultimate aim is, not only to bring people to a knowledge of Christ, but also to bring them into the full fellowship of the Church.

The Crusade is conducted under a duly appointed Leader by a group of experienced speakers, clergy and lay, who come to the district at the invitation of the local Church authorities as the guests of the Church in the place. Besides the work at open-air pitches evening by evening, dinner-hour meetings are also held at factories and workshops; sermons are preached in the churches on the Sundays; and a number of indoor meetings are held, including meetings of the local Rotary Club, Chamber of Commerce, etc. One and the same Message is carried to all classes of society.

The Crusade has its message also to Church-people. The work of preparation for the Crusade is the business of the Church-people; the continuation work depends entirely upon them. There are grave defects of fellowship within the Church itself. But while the Crusade should make the Church-people penitently conscious of the Church as it now is, it should also make them triumphantly conscious of the possibilities of the Church as a social force, and should lead to a real revival of Church life. A Crusade should be followed at a suitable interval by Parochial Missions.

It will be seen that a Crusade is a very different thing from a Mission. Its appeal is definitely to those who have little knowledge of the Christian Faith and whose attitude to the Church is one of indifference or hostility. Its primary object, therefore, is to give a sufficient survey of the Faith to enable men to see it in its true light, and to create a desire in their minds for further instruction. This does not mean that men are not called to give their allegiance to Christ—they are, and in many instances they do so—but the chief aim is a preliminary destruction of ignorance and misconception, making possible further activity in the way of building the listeners into a real acceptance of the Church's teaching.

Preparation for a Crusade.

As a Crusade differs in character from a Mission, so will the preparation differ. There are certain essentials :—

(*a*) The interest of local clergy and Church-people. A Crusade is not an effort undertaken by a band of Crusaders alone; it is an effort by the whole Church of the area to proclaim Christ to those outside. The Crusade itself is a culmination

of the preparation of local Christians, and the beginning of their following-up activities. Prayer groups and study circles should be started to create that solid and intelligent backing on which the Crusade depends.

(*b*) The nature of the means adopted for making a Crusade known should be as spectacular as is compatible with its dignity. Notices outside churches, etc., are not sufficient. The Church proposes going out to the people outside—it is outside therefore that the coming of the Crusade must be made known. In many cases distribution of handbills on a large scale at factory gates is the cheapest and most effective method of advertisement. Bills on hoardings and in shop windows, notices in local papers, slides at cinemas, notices in organs of secular societies, etc.; all these can be used to arouse a general sense of expectation. This outside advertising should be concentrated within a fortnight or so of the beginning of the Crusade.

September has often been considered the best month for Crusades as holidays are then over, and people, it is thought, will be freer to attend the meetings. But is has been proved to involve great disadvantages—it is true that the holidays are over, and that in the darker evenings many outsiders who would not like to be seen attending religious meetings can listen unnoticed—but there is much to be said on the other side. The weather is often cold for out-of-door meetings, and more important, it leaves only, at most, a month or so when the Crusade Pitches can be carried on before winter usually necessitates their being closed down. It is not an exaggeration to say that half the usefulness of a Crusade is lost if at least some of the Pitches are not continued by local effort. The audience has been collected, men have been interested, and are looking for further instruction. By the following spring interest will have cooled and the work must be started afresh. By having the Crusade earlier in the year the summer lies ahead, when the work can go steadily on, giving a real chance that by the following winter it will be consolidated and more intensive work made possible.

Conclusions.

It is pretty plain that there are gaps in our evangelistic work; we have seen that the ordinary Churchman does not receive enough evangelistic instruction, and that the outdoor methods by which the outsider may be approached are insufficiently used; but the most serious gap by far is the failure to reach the educated man or woman, who is out of touch with organized religion. Among young people of the educated classes it is very common, if not

usual, to find it taken for granted that Christianity is an obsolete superstition. This is not, in most cases, based on knowledge, for there is usually very great ignorance as to the real nature of Christianity. When this *can* be brought home to them, they often find it an amazing revelation, as may be seen in the success of the Group Movement. Experiments in new methods which hold any promise of success ought certainly to be made.

V. THE EVANGELIST.

Zeal is necessary in the evangelist, but is not sufficient. Knowledge and understanding are equally essential. They are fully as vital in connection with open-air speaking, and approaching people who are out of touch with organized religion, as in addressing Church-people in church.

The evangelist must be well grounded in the doctrines of the Christian Faith, and able to expound them clearly, simply and convincingly. He must know them as living realities, related to life to-day. He must be acquainted with the social problems of to-day, and with the conditions in which the people he is to address live and work. He must learn to relate religion to the whole of life.

Besides knowledge he must have understanding. He must go to learn from those he meets as well as to teach them. He must start with a readiness to understand the other's point of view and to respect both him and it. Humility and sympathy in the evangelist are in their turn respected and accepted by those who hear him. He must be able to meet people on their own ground, and to enter into their minds, and build upon the foundations already there. He must be able to enter into the real problems of their life, and direct himself to help them in meeting these, not to distract their attention to something else in which he personally may happen to be interested.

Understanding comes from experience. Many of the most useful Missioners in industrial districts have been themselves drawn from industrial life. But systematic study is also most necessary in anyone who will do evangelistic work. The Industrial Christian Fellowship has as one of its special tasks the provision of study courses by correspondence. In particular, courses are available with the twofold aim of instructing the student in social and economic questions, industrial history, etc., and of showing the bearing of the Christian Faith upon this side of life; and courses in the preparation of addresses for Evangelistic work. Books may be borrowed from the Postal Lending Library.

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